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the way that 'tis between Andy and me. I say that my horse is the best, he says that his is best; 'Out with them both, then,' says I, 'and let the boys have a look at them.' 'But,' says he, 'your horse has the spavin.' 'No matter,' says I, 'there he stands, and now out with yours.' 'Sure,' says he, 'your horse is lame of a leg.' 'Lame or not,' says I, 'there he's ready for the trial, but where's yours?' 'Sure,' says he, 'your horse is blind of an eye.' 'And how do we know,' says I, 'but yours is blind of both eyes, when you won't produce him.' 'Sure,' says he, 'twasn't that kind of horse Moses rode.' 'No matter about Moses' horse,' says I, 'but where's your horse?' 'Sure,' says he, 'Adam and Eve hadn't a horse at all.' 'And what's that to us?' says I, 'we've horses, and we want to decide which is best.' Boys,' says he (holding up the Bible), 'there's the Protestant horse, but where's the Roman Catholic horse?' So with that the boys were down on Andy at once, and says one, 'You deluding villian, where's our Rule of Faith?' And says another, 'What makes you be shaking like a dog in a wet sack?' And says a third, 'Hand out our Rule of Faith, or by this and by that we'll hand you out in less than no time.' So Andy saw that the boys were in earnest, and that 'twas all up with him if he didn't produce the Rule of Faith, so he pulls out the Douay Bible and puts it down beside the Protestant Bible, and says he, 'There's our Rule of Faith.' 'Tisn't,' says the Reader, 'nor half of it.' 'It is,' says Andy. 'No,' says the Reader, 'and I'll prove that it isn't. Tell me, boys,' says he, 'did Dr. Milner know what the Roman Catholic Rule of Faith was?' 'Of course he did,' says they. 'Well,' says the Reader, 'here's what he says about it: 'We Catholics hold that the word of God in general, both written and unwritten; in other words, the BIBLE and TRADITION taken together, constitute the Rule of Faith.' Now,' says the Reader, 'put down your Traditions along with your Bible, and then I'll allow that you've produced your Rule of Faith.' So the boys began to get impatient, and one of them says to Andy, 'What's come over you at all? Why don't you put down the traditions at once? Are you going to let us be beaten by the Protestants?' But the Reader says to him, 'Tell us now honestly before the meeting, have you the other part of your rule?' 'No,' says he. 'How could I have it when it's in the decrees of councils, and in Greek and Latin books, and more of it somewhere or other in the Church; but we don't exactly know where.' 'You admit, then,' says the Reader, 'that you haven't the second part of your rule.' 'I do,' says Andy. 'Did you ever see the whole of your rule?' says the Reader. 'I allow that I didn't,' says Andy. 'Do you think the priest has it?' says the Reader. 'I don't think he has,' says Andy. 'Do you think the bishop has it?' says the Reader. 'Well, I'm in doubt that he hasn't,' says Andy. 'Well, boys,' says the Reader, 'isn't that a nice Rule of Faith that none of you ever saw, and that none of you ever will see. Give me the Rule of Faith that I can take and make use of, instead of the rule that you can talk about, but that you can never see or use.' 'Well,' says Andy, 'I must admit that I can't produce my rule, but, still, it may be better than yours, if it's the one God has given us; for maybe he didn't intend us to have it all.' 'Well,' says the Reader, 'we'll examine it in that way some other night; but I think it counts one to my side that you can't produce your rule. What would you say to a carpenter, if he told you that he had an elegant rule, but when you asked him to measure something for you, he said that he couldn't produce it, for 'twas in America?' 'Troth,' says Jerry, 'I'd say 'twasn't much use to him off there. Sure what he wanted was to have a hold of it, to make use of at the present time.' 'True for you,' says the Reader; 'and let your rule be ever such a fine one, I can't see what use it's to you, when you can't lay hold of it.' And with that he left us.

Your humble servant to command,

DAN CATHY.

QUESTIONS UPON THE ECCLESIASTICAL HISTORY OF IRELAND.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—As you, with your highly-interesting and widely-circulated journal, are ever foremost in exposing ecclesiastical fallacies, solving religious difficulties, and defending scriptural truths, perhaps you would favour me by inserting the following queries, which I would propose to Mr. Power or some other of your Roman Catholic correspondents; and in doing so allow me to premise that I will confine myself for the present solely to the ecclesiastical history of Ireland. First, then, I would ask is it not an incontestable fact that for 700 years after the arrival of the Protestant apostle, St. Patrick, in Ireland, in 432, no pope ever nominated, confirmed, sanctioned, or appointed in any way, any one bishop, or archbishop, or other dignitary for any one see in Ireland, or gave a charter to any college, or school, or professor, or a licence or dispensation of any kind for Ireland, or heard one cause connected with the Church of this country, or had the least hand in the canonizing, or blessing, or appointing of any single one of the ancient saints of Ireland who lived before the 12th century, or was allowed in any other way to interfere with the concerns of the Church of this island until A.D. 1182? Is it not true that the first Irish

bishops who were subject in any way to any foreign power were the Danish bishops of the three cities of Dublin, Waterford, and Limerick, about the year 1074 and afterwards? Is it not consistent with Christian and historical verity to believe that the first pope who claimed supremacy or power over Ireland was Gregory VII., in 1084? That Gille, or Gillebert, Bishop of Limerick, was the first pope's legate for Ireland, about the year 1106? That the first Irish council at which a pope's legate presided was that of Rathbreassil, in A.D. 1118? That the first Irish bishop whose appointment seems to be at all influenced by a pope of Rome, was one of Cork, about the year of our Lord 1140? That the first Irishmen who got the name of saints by the appointment of the Roman Catholic Church were Malachy O'Morgair, commonly called St. Malachy, who died A.D. 1148, and Laurence O'Toole, who died in 1180? That the first palls from Rome that were ever worn in Ireland were those given to the four Irish archbishops at the synod of Kells by Cardinal John Paparo, in 1152? That the first council in Ireland which ordered the practices of the Church here to be regulated in accordance with the system of the Church of Rome, as then used in England, was the synod of Cashel, in 1172? That the first primate of Armagh appointed by a pope was Eugene MacGillirder, in the year 1206. And, finally, is it not true that the learned Cardinal Baronius, in his famous ecclesiastical annals, says (of the early ages of Christianity) that at that time 'the bishops of Ireland were all schismatics separated from the community of the Church of Rome, and in close league with her enemies?' This admission from such an illustrious personage as the Cardinal is but one of the many passages which I might cite from adverse witnesses in proof of the already established fact, namely, that the ancient Irish Christian Church was entirely independent of Rome and the Pope, and that the Romish hierarchy now in Ireland are but intruders and usurpers. Let any Roman Catholic try to prove the succession of his present primate from St. Patrick. I confidently assert that no respectable writer of the Roman Catholic Church will even attempt this, for it is a well-known fact that the Church of Rome has no succession from St. Patrick. The Church of Ireland has, we can show, the succession of our present primate from St. Patrick, and, through him, from the bishops who were before him. 'For certain it is' (says O'Halloran, the Roman Catholic historian) that St. Patrick found a hierarchy established in Ireland.' It is a well-known fact to every unprejudiced reader of history that in the second year of the reign of Queen Elizabeth the 20 or 22 Romish bishops then ruling in Ireland became Protestants, all, with the exception of two; to wit, Walsh, Bishop of Meath, and Lercom, Bishop of Kildare. Now, all Roman Catholics must admit that those bishops were regularly consecrated bishops of the Irish Church, and had regular succession from the ancient Irish bishops in Mary's reign, and if they had regular succession in her reign, surely they must have had the same in Elizabeth's, and their regular successors, our Bishops in the Irish Church, have it from and through them. I have written this letter in the best spirit, earnestly hoping that it may in some degree induce some of your Roman Catholic readers to inquire more diligently and impartially into this very important subject. And so concluding, I remain, sir, yours, obediently,

J. O'B.

HOLY WELLS OF ARRAN.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—As you take so much interest in the subject of Holy Wells in Ireland, perhaps it may be interesting to you to know from an eye-witness that there are several such in the islands of Arran, which I had the pleasure of visiting last week with the Ethnological section of the British Association.

Unfortunately, however, I suppose in consequence of the approach of so many heretics, they were almost all dry, though the two principal of them—St. Eney's well, near Teampull Benain, the interesting church of St. Benignus, and that of St. Brechan, adjoining Teampull Breccain, the burial place of the patron saint of the island—were plentifully ornamented with rags and scraps of cloth, testifying the number of the devotees who frequent these holy fountains in less dry seasons. One of our scientific brethren, I am ashamed to confess, had so little respect for these votive offerings as ruthlessly to carry away a long sprig of a holy bramble, to which not less than six of them were attached. We trust, if St. Eney really minds such things, or requires such mementos of the piety of his votaries, that he will take special notice of the injury done to them by this unfeeling savant, whose only object appears to have been to carry away as a trophy a proof of the piety of the Arran islanders for the edification of his less informed countrymen.

I confess I was much more shocked at what was told me in the presence of Mr. O'Flaherty, the respected magistrate of the island, of the *aharla* or sacred enclosure adjoining St. Brechan's church, a place about ten feet square, surrounded with a low wall wholly uncovered—namely, that it is the common resort of pilgrims, male and female, on every Saturday night during the summer, who are frequently so numerous that they are obliged to sleep around as well as

in the sacred enclosure. This is for the cure of diseases, and supposed to be in females a remedy for barrenness.

Will you believe me when I add that this *aharla* is known by the name of the 'Holy Ghost's Bed,' and that it is not many years since the lady of a high sheriff of Galway is said to have resorted there for lack of children.

I have the honour to be yours,

A MEMBER OF THE BRITISH ASSOCIATION.

IMAGES.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—Have any of your Roman Catholic readers ever read anything like the following passage in their Douay Bibles?—

'Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.'

'Thou shalt not adore them, nor serve them. I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands to them that love me, and keep my commandments.'—Exodus xx., 4, 5, and 6 vv.

Those who have read it surely must think the following announcement of Messrs. Barff and Co., of London, a somewhat striking commentary upon it. I extract it from the *Tablet* newspaper of 29th August last:—

RELIGIOUS STATUARY.

FOR CHRISTMAS.—Figures for Bethlehem Crib.—St. Joseph, 4 feet 6 inches high; kneeling figure of the Blessed Virgin Mary, and reclining figure of the Infant Saviour to match, all coloured like life, 15 guineas.

FOR LENT.—Set of Stations, quite new, alto relievo, painted like life, and set in decorated wood frames, £10.

Set of Coloured Stations, after the Frescoes in the Church of St. Louis, Munich, framed and glazed complete, 20 guineas.

Figure of dead Christ, 6 feet long, coloured after nature, in the new composition, 8 guineas.

Virgin and Child, life size, enriched with gold, 9 guineas.

Immaculate Conception, life size, enriched with gold, price 5 guineas.

Ditto (quite new model), nearly 4 feet high, enriched with gold, 3 guineas.

Ditto (Italian model), 2 feet 8½ inches high, enriched with gold, 30s.

Regina Coeli (enthroned), 2 feet 8 inches high, enriched with gold, with carved wood sceptre and nimbus of stars, £2 10s.

Madonna and Child, fitted up like the Regina Coeli, 3 feet 6 inches high, £2 10s.

St. Joseph, with carved wood lily, enriched with gold, 3 feet 9 inches high, £2 10s.

St. Aloysius, enriched with gold, carved wood lily in right hand and crucifix in left hand, 4 guineas.

St. Theresa, enriched with gold, from a Spanish carving, said to be a true likeness, 3 feet 4 inches high, £2 10s.

Pair of beautiful Adoring Angels (kneeling) 1 foot high, 30s. the pair—each 15s.

St. Joseph and Immaculate Conception, enriched with gold, each 2 feet 8½ inches high, price (each) 30s.

Arch-Confraternity Statue of Notre Dames des Victoires, four sizes.

Twelve Apostles, 2 feet 6 inches high.

In stock, brackets of various sizes to suit the statues.

A variety of new statues on hand.

N.B.—The figure of any Saint modelled, life size, in the new composition stone, coloured and gold, price 9 guineas.

Truly, it is thriving trade in England, this making of graven images, and brings, like the shrine-making of Diana at Ephesus, 'no small gain unto the craftsmen.'

Perhaps, sir, you might do well to suggest to the town-clerk of the modern Athens (vulgarily called Belfast) at the present crisis, the address by which his prototype in ancient Ephesus in his day appeased the multitudes, which I also extract verbatim from the Douay Bible (Acts xix. 35):—

'Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana, and of Jupiter's offspring.'

'Forasmuch, therefore, as these things cannot be gainsaid, you ought to be quiet, and to do nothing rashly.'

'For you have brought hither these men, who are neither guilty of sacrilege nor of blasphemy against your goddess.'

'But if Demetrius and the craftsmen that are with him have a matter against any man, the courts of justice are open, and there are pro-consuls. Let them accuse one another.'

I am, sir, yours,

A BELIEVER IN THE SECOND COMMANDMENT.

FARMING OPERATIONS FOR SEPTEMBER.

Transplanted Rape should now be got in on the stubble lands without loss of time. A little manure will be well bestowed on this crop. The plants may be laid in in every third furrow as the ploughing proceeds, with a little manure put in on the root of each, the next furrow covers all up; or the land may be prepared as if for turnips, the manure deposited in the drills, covered up, and the plants dibbled in on the top of the drill.

Rye may be sown at one in the same manner as vetches, for either grain or a soiling crop. Twenty stone sows the Irish acre.